PRAYERS FOR RAIN---ARMY CANTEEN----CHRISTIAN EDUCATION.

PASTOR TRUEX SAYS GOD WILL ANSWER PRAYER WITH RAIN. ery, places in our State protected which consume the manhood and womanhood of the country, and men by the thousands who have turned their backs upon the house of God. Here is our difficulty. "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Take, for instance, Sabbath desceration. Business houses, theaters, gambling dens, saloons and brothels almost stifle the voice of praise. "The game of baseball is played every Sunday in open deflance of the law of God and man. In the case of State vs. Williams, Judge Elliston in the Kanass City Court of Appsals rendered a straightforward, honest decision that baseball on Sunday is illegal, but a little later at St. Louis, in the case of Association vs. Delano, a plea is made to escape paying an honest debt, that grounds used for athletic purposes on Sunday need not be paid for, and because this infamous plea is not sustained it is claimed that Judge Elliston's decision is overruled, and thus the Supreme Court of our State is made a tool of the wicked. This decision ought not and does not properly overrule Judge Elliston's decision, for in the Delano case baseball is not once mentioned, and every one knows it is a game and properly comes under the statute, but men wink and go on in wickedness. Our courts and officers must be in accord with the Supreme Judge if they want to be heard in praying for rain. "Some will say, "but must the innocent suffer with the guilty?" It is ever so, yea, they even suffer for the guilty, "the just for the unjust." Sodom would have been spared if there had been enough righteous men in it, but it will take more than ten righteous men. I fear, to turn away the curse from our land. "Not long ago thousands were dying in India of famine and few responded to their cry." Whose strongth his ears at the cry of

our land.

"Not long ago thousands were dying in India of famine and few responded to their cry. 'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.' A million every month are dying in China without God, but we have not used the gospel given us nor sent

Tells His Congregation at Clinton, Mo., That Repentance Is a Necessary Prerequisite to Favor With the Almighty.

The Reverend C. M. Truex, pastor of First Baptist Church, Clinton, Mo., preached yesterday morning on "Praying for Rain." His text was: "If I shut up heaven that there be no rain, • • If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forzive their sin, and will heal their land." II Caron. vii, 13, 14. In part, he said:

There is only one God, not one of rain and another of salvation. He who sends and another of salvation. He who sends his rain upon the just and upon the unjust is also the Father of our Lord and Bavior Jesus Christ. It is the God of the Bible who controls this drought, and to properly gray for rain we must come to this God just as he is not seeking to modify him or use him for our advantage. It is clear from the Bible that he rules the weather.

"Elljah prayed for a drought, and it rained not for three years and six months, and he prayed again, and it rained. At the



THE REVEREND C. M. TRUEX Pastor of First Baptist Church, Clinton, Missouri,

Martining to the Lord. Let us turn from sin and walk humbly before him. If the well turn from our walk humbly before him. If the well and walk humbly before him. If the well hand succussed God says, 'I will also laught at your calamity; I will mock when your fear come! Turn and well ways and pray, he well my well a your calamity; I will mock when your fear come! Turn to the Lord. Turn, and pray and the rain will come, but the turn
ming is more important than the rain. This world and his life shall pass away, but we look for a new world and hope for eternal life through the God of our salvation, who is also the God of rain."

CHRISTIAN EDUCATION AS

ONE WAY OF SALVATION.

The Reverend Howard S. MacAyeal, co
pastor of Pligrim Congregational Church, pastor of Pligrim Congregational Church, pastor of Pligrim Congregational Church, prached was and sincer before the Lord.

The Reverend Howard S. MacAyeal, co
pastor of Pligrim Congregational Church, prached was a prise turning to the Lord. Turn and pray and the rain will mock when you defended and his great turning to the Lord. Turn, and the corn, and upon the land.

We turn from our wicked ways and pray, the text is true. When you defended a

"In the text it is clear that God, shuts up the heavens, and he promises his people that if they will humble themselves and pray, and turn from their wicked ways he will relieve them, but he certainly means that these conditions must be met. Many men now, seeing that God has the matter in his hands, instead of humbling themselves and turning from their wicked ways, are more inclined to curse God. I have no doubt that the present distressing drought is sent of God to call men to remember him. If it accomplishes this every honest heart ought to thank him for it. God loves men and wants to save their souls. He is much more interested in this than he is in their making money. In the last years of great prosperity and blessings men have not been thankful to God, but have eiven themselves more and more to wickedness and indulgence. Our nation is unnecessarily lax in honesty, purity, in regard for law, in Sabbath observance, in honoring God. It is just as true now as it ever was that 'the wicked shall be turned into hell, and all the nations that forget God. This is the God to whom we must come for relief in this distress. We must learn of him, and come to him just as he is. The idea of men praying for rain, whose only motive is to fill their pockets with money! Many of our people, who are complaining, could not ask for rain 'for Jesus's sake,' it would be for the sake of Mammon.

"I believe with all my heart in praying for rain, and for everything else we need, but we must not put the trivial before the im-

for rain for Jesus's sake, it would be for the sake of Mammon.

"I believe with all my heart in praying for rain, and for everything else we need, but we must not put the trivial before the important. I firmly believe there is a much greater need of a revival of pure and underfiled religion and a turning from sin; a day of confession, repentance and restitution. If this should come, I am confident God, would speedly send rain in answer to prayer, but it is presumption for men to trample God's holy law under foot, desgue his gospel, resist his spirit and reject his son, and then expect him to deliver them from drought or pestitence when they call upon him without genuine repentance. 'Be not deceived; God is not mocked.' Neither can we deceive him with pretended penitence.

"I hear of suggestions to petition the "I hear of suggestions to petition the Governor to set a day to fast and pray for rain. This I believe is right, if done in a spirit of penitence and complete submission, but there leaps to my lips a more needed petition: 'O Lord, turn our Governors and Judges and statesmen and lawyers and citizens and men and boys from sin to right-cousness. Drive out of our land lying and fraud and gambling and drunkenness and oppression and Sabbath desecration and bribery and unbelief, and lay men low at the feet of Jesus."

"Governors and statesmen, to get the ear of the Lord, must come in the same spirit as must the preacher, the Sunday school teacher and the penitent sinner. Then he will hear.

"The laws of our State are good, but our lead is filled with sins permitted that must

will hear.
"The laws of our State are good, but our land is filled with sins permitted that must be a stench in the nostrils of Jehovah. There are licentiousness, gambling, debauch-

Barr's Clearing Sale increases in interest as it draws near its close. Choice little odd lots are discovered here and there, and the prices recklessly cut to clear up the va-rious stocks. Wearing time is from now on.

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AUSTON-On Surday, July 14, 1901, at 12:38 a.m., Margaret Auston (nee Murphy), beloved mother of Mrs. John Costallo, Mrs. Thomas Dorris and John Behan.

Funeral from family residence, No. 3165 Sheridan avenue, Tuosday, July 16, at 8:39 a.m., to St. Alphonsus's Church, thence to Calvary Cembers, Alphonsus's Church, thence to Calvary Cembers, Mrs. Alphonsus Church, the Mrs. Alphonsus Ch

MILLER-On Saturday, July 13, 1901. suddenly, at 19:15 p. m., in her sixty-first year, Marie Miller (nee Wister), beloved wife of William and Francis Miller and Laura Bryden (nee Millam and Francis Miller and Laura Bryden (nee Mil-

PERTINENT POINTS IN PASTORS' SERMONS.

"It is presumption for men to trample God's holy law under foot and then expect him to deliver them from drought or pestilence without genuine repentance."-The Reverend C. M. Truex. "Revelation is not really contrary to reason, but above it."-The Reverend E.

"Jesus deprived himself that he might give unto others. He not only taught

but wrought."—The Reverend J. N. Beall.
"Rain and drought are in the hand of God. To pray for rain, then, is not unreasonable."-The Reverend T. C. Carleton. "Education cannot bring the soul into touch with the great verities of saving

grace."-The Reverend Howard S. MacAyeat. "I challenge the statement that inferentially says: "The discipline of the United States Army can be made better by beer or whisky."-The Reverend Doctor E. E. Barclay.

nt his worst in the so-called state of nature.

"Were there time this argument could be elaborated and other remedies examined, but this will suffice to indicate the general truth of the lerson I wish to convey, God has told us plainly of the way of salvation. History has shown us the results of obedicance to his commands. Let us therefore walk in the way of his commandments, and evermore avoid the dangers awaiting those who, in the advance of life with its privileges, mistake results for causes."

at once take up Anti-Saloon League work in Missouri.

ORDINARY ERRORS MADE

CONCERNING THE EUCHARIST.

The Reverend E. T. Coyner Chose as His Subject. "This Is

DUTY OF THE CHURCH TOWARD CHILDREN OF MEN.

The Reverend J. N. Beall Tells of Jesus and the Multitude.

"Jesus and the Multitude" was the theme discussed by the Reverend J. N. Beall, pastor of McCasland Avenue Presbyterian Church, yesterday morning. His text was Matt. xiv, 14: "And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick. He said, in part:

"The multitudes followed Jesus, not so much because they believed in his doctrines or thought him a teacher sent from God; nor yet because of his deep learning and profound eloquence. Like the masses of our day, they cared little for these things unless they were backed by something practical, something tangible, which would appeal to their needs and touch the level of their life; something that would reveal the heart and character of the speaker. It is not what one says that wins the confidence and respect of the masses, but what he is.

"The multitudes followed Jesus because they believed, in him. It was not his preaching, but his character; not his eloquence, but his sympathy; not his plety, but his consistency; not his dignity, but his humility; not his authority, but his service that drew the multitudes to him, and gave him such influence over them as no other teacher ever had. They believed in him and followed him because he was kind toward them in all his words and manner. He sympathized with them and ministered unto their needs. He proved himself a friend of mankind by the life he lived and by what he did.

"More than anything else our human nature craves, sympathy; not the sentimental kind, which finds expression only in poetry and flowers, prayers and tears, but real practical sympathy that brings encouragement, comfort and help; that feeds us when we are hungry, clothes us when we are cold and heals us when we are sick. That is the kind Jesus had and the kind he taught his disciples to exhibit.

"The Salvation Army comes nearer evidencing this kind of practical sympathy in its work for souls than any other organization of religious workers I know anything about. Its members practice self-denials

shall not be heard.' A million every month are dying in China without God, but we have not used the gospel given us nor sent it to them. God wants the world evangelized and is pressing the matter. If we despise counsel we shall have chastening. God told the people in the days of Hagga that because his house was neglected and every man ran after his own business, 'therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.' Men who do not give with honest liberality for the support of God's cause cannot expect a blessing. It is the same God as in the days of Malachi. 'Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed me, even this a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. 'Let those that have give to those that have not, and let righteousness before God prevail and then we may pray.

"Prayer is not play nor pretense. It is eousness before God prevail and then we may pray.

"Prayer is not play nor pretense. It is the sincere desire of a heart in submission to Christ. We must ask in his name and have a spirit to obey. I am not looking and praying for rain, so much as for a great turning to the Lord. Let us turn from sin and walk humbly before him. If we despise his counsel God says, I will also laugh at your calamity; I will mock when your fear cometh.' The text is true. When we turn from our wicked ways and pray, he will hear. Turn to the Lord. Turn, and pray and the rain will come, but the turning is more important than the rain. This world and this life shall pass away, but we look for a new world and hope for eternal life through the God of our salvation, who is also the God of rain."

a nobler place.

"Jesus was a friend of the outcast and the poor, and he never lost an opportunity of manifesting his friendship. And by his own attitude toward the sinful, the weak and the unfortunate he declared God's will and disposition toward the same classes. His object in coming into the world was not alone to save men, but to draw them to God and to lift them into a more hopeful life and this he could do only by revealing God to them. He taught that God cares for men and women and not for their outward circumstances. The shepherds of Israel had neglected their focks. They were like "But the men of Sodom were wicked and sinners before the Lord exceedingly." As a "side-light" lext, the speaker also read Exekiel xvi, 41. In part, he said:

"Sodom has gained the sad distinction of standing for evil so great and hideous that we mention it with a shudder. The text, however, which is used as a side light, reveals to us a very commonplace phase of social life, and one which steadily repeats itself in the enlargement of privilege during the prosperous days of a nation's life. There thus comes into our text a phase of life which can never be passed by save at the peril of dennite and large loss.

"Perhaps we have seen few ages when the accumulations which in themselves are beneficial, but upon which we may not depend for the salvation of the individual or the state. At the same time it is notorious that a widespread feeling of future peace and prosperity, a feeling embracing the moral as well as the physical man, has taken possession in large spheres of life of our people, and that this reeling has its roots in the blessings that have to do largely with the intellectual and material possessions that mark tha hour.

"Seldom had wealth, and we may not doubt that her idle classes stood for a certain culture ere the fatal day when the conditions mentioned by Ezeklei wrought their legitimate result. We may thus find the resulting the moral as well as the physical man, has taken possessions that mark tha hour.

"Seldom had wealth, and we may not doubt that her idle classes stood for a certain culture ere the fatal day when the conditions mentioned by Ezeklei wrought their legitimate result. We may thus find

CAUSTIC ARRAIGNMENT OF THE SALOON ELEMENT.

"Perhaps we have seen few ages when the accumulations have been so plentiful as to-day; accumulations which in themselves are beneficial, but upon which we may not depend for the salvation of the individual or the state. At the same time it is notorious that a widespread feeling of future peace and prosperity, a feeling embracing the moral as well as the physical man, has taken possession in large spheres of life of our people, and that this reeling has its roots in the blessings that have to do largely with the intellectual and material possessions that mark the hour.

"Seldom had wealth, and we may not doubt that her idle classes stood for a certain culture ere the fatal day when the conditions mentioned by Ezeklei wrought their legitimate result. We may thus find grave reasons for a careful study of the great facts that have to do with the salvation of men, and it is worth while to look at the sanative and saving power of the various possessions at hand, possessions upon which many do depend for the salvation of themselves and their fellows.

"Should I ask the question: Is it possible to be saved by the use of remedies otherwise than those provided in the great plan of redemption?" the Peply from age after age would be. No; look at the sacrificial customs of the whole world. Explation by way of substitution is the genius of sacrifice, and sacrifice, or the spirit thereof, is the genius of religion, most eminently witnessed in the religion of Jesus Christ. We are, however, untrue to the instincts of the race at certain periods of our experience. Thus men try again and again to substitute some other remedial agency for the cure of sin; and it would appear that the days of power, when we stand possessed of wealth and its results, are the days of especial temptation. To-day we are presenting several things as the means for curing the cvils which afflict the race. The first of these is the panacea of education. This presupposes that sin is ignorance—simply an error, resulting from lack of knowledge. Then Solomon Doctor Barclay Challenges the Truth of Certain Reports Copcerning Army Canteen.

The Reverend Doctor E. E. Barclay, State superintendent of the American Anti-Saloon

superintendent of the American Anti-Saloon League for Missouri, preached yesterday morning at Compton Heights Christian Church, and in connection with the sermon took occasion to pay his respects to the seloon element of the city and State.

In the course of the sermon, Doctor Barclay issued the following formal challenge to certain recent reports cohcerning the army canteen:

"As the Reverend E. C. Dinwiddie, superintendent of legislation of the American Anti-Saloon League, was the principal author of and leader of the lobby for the passage of the Bowersox anti-canteen bill, the anti-saloon league has been interested in its workings, and has personally, through our different State superintendents, investigated the reports of disorder and drunkenness on account of the abolishment of the manteen at Forts Sheridan, Snelling, Hamilton, McHenry, Monroe and other army posts.

"As a result of these investigations I de-

as His Subject, "This Is My Body."

The Reverend E. T. Coyner, pastor of Calvary English Lutheran Church, preached yesterday morning on "Errors Concerning the Eucharist." His text was taken from Matthew xxvi. 28, "This is my body," and the sermon was, in part, as follows:

Matthew xxvi. 25. "This is my body," and the sermon was, in part, as follows:

"We have requilty examined the words of Christ whereby he established this sacrament as a means of grace, moved by most tender love for us poor, groveling helrs of eternal glory. By this study we learned the truth that these words mean what they say. This is my body.' No other meaning is logical, scriptural, necessary or even expedient. We concluded to take these words as they stand, without quibbling, and without doubting, for they are the words of Christ, who surely knew what he said, how to say it and why to say it. He has also the power to accomplish the things implied in his words.

"Let us now look at the errors which men have from time to time brought forward to overthrow this blessed institution, even though they were, perhaps, moved by laudable motives. These errors may be roughly divided into two classes; the errors of rationalism and the errors of mysticism.

"Rationalism has begotten a prolific brood of falsehoods on this subject; that is, a man says, 'I cannot understand how Christ can give us his real body; how this body could be given to the disciples before he was crucified. To explain these hows, whys and wherefores, many theories have been advanced. Consubstantiation is one of these. It supposes that the bread in the sacrament remains bread, but the real body of Christ is also present in real, substantial existence along with this bread. This teaching is ascribed to the Lutheran Church, but without right, It originated with Occam a century before Luther, and is distinctly repudiated by the Lutheran Church because it explains 'how' this real presence exists and our church does not explain nor seek to explain this 'how' since it serves to explain the existence along with this pread, Teresence exists and our church does not explain nor seek to explain this."

century before Luther, and is distinctly repudiated by the Lutheran Church because it explains how this real presence exists and our church does not explain nor seek to explain this how; since it is not explained in the scripture.

"Representation is the chief recourse of reason and logic, however. It means that when Christ said, "This is my body," he meant This signifies my body." It amounts, therefore, to a change of the words of Jesus, and while it is advanced as a logical definition of the mystery of the sacrament, it is, in reality, most illogical and ungrammatical. It is illogical because Christ never uses a figure of speech.

"The consequences of this doctrine thus make the sacrament, in its essence, depend upon the faith of the recipient. If he believes in Christ, then the sacrament is a sacrament. If he does not believe, then this is no sacrament. This would deprive this means of grace of its integral character. True, the benefit to each communicant depends upon his faith, but the sacrament is a precious jewel in itself, outside of any man's faith or disbellef.

"If we yield to the demands of reason on this point, however, then we are to give way in every other point which reason cannot understand, if we cannot explain the reasons for God's commands, then we must change the commands. If we cannot understand the mysteries of Scripture, then we must change the Scripture, so that we can comprehend divine things. Such is the course reason leads its votaries. Instead of raising and enlightening reason by revelation, so that it may be willing to accept what God says as true, it is demanded that revelation shall be lowered to the level of unenlightened reason. But let us never al-

ruising and enlightening reason by revelation, so that it may be willing to accept
what God says as true, it is demanded that
revelation shall be lowered to the lavel of
unenlightened reason. But let us never allow ourselves to be thus deceived. Remember that revelation is not really contrary
to reason, but above it. The cause why I
cannot understand heavenly things perfectly is not that there are no heavenly things,
or that these things are contrary to reason,
but that these things are above the scope
of our reason in its present state. The
fault is our own, not God's.

"The mystics, or those given to the opposite extreme of not using their reason at
all, but accepting everything, not only in
Scripture, but also in tradition; who follow
after superstition rather than revelation;
claim that the bread is changed in the
body of Christ so that every particle of
the bread becomes Christ's complete body,
likewise of the wine, and hence the bread,
being Christ, must be worshiped as God.
Also the laity are deprived of the cup on the
pretext that the body always contains
blood, hence whoever partakes of the bread
also receives the blood. Moreover, these
same extremists claim that at every celebration of the sacrament Christ is again
offered up in an unbloody manner for the
sins of the living and the dead. Also that
it matters not whether a recipient believes
in Christ or not, he yet receives the whole
benefit of the sacrament. All these errors
of the mystics have absolutely no foundation in the words: "This is my body,"
Hence, must be rejected.

"Let us cling to these simple, plain, yet
grand and living words, "This is my body,"
Hence, must be rejected.

"Let us cling to these simple, plain, yet
grand and living words, "This is my body,"
without trying to explain or change them,
accepting them just as they read, and their
blessing will be ours."

MINISTER HAS SEEN RAIN FOLLOW FERVENT PRAYER.

The Reverend T. C. Carleton Says Churches Should Not Wait for Proclamation.

continued in the selection of Jesus Christ. We race at certain periods of our experience. Thus men try again and again to substitute it all the periods of our experience. Thus men try again and again to substitute it all the periods of our experience. Thus men try again and again to substitute it all the periods of our experience. Thus men try again and again to substitute it all the periods of our experience. Thus men try again and again to substitute it all the periods of the per

better seek them than at the hands of our heavenly father? So we see this marvelous anonaly. It is in perfect harmony with the general and specific teaching of the Bernier.

This deduction of reason, and this teaching of the Bible are borne out by the experience of Gund sill have answers to their prayer. Of course, prayer for rain, but as other prayer, has conditions that must as other prayer, has conditions of the prayer of the prayer of course, prayer for rain, but as other prayer, has conditions of prevailing prayer will full, whether it be for that does not meet the conditions of prevailing prayer will full, whether it be for rain mustakably amswered is proof possible to the the reason for such prayer and the based of the prayer of rain. The drought was personal testimony to several instances. Here is one: of revival meeting at the Bagitist Church, Slater, Mo. I was pastor and conducted the meeting and the prayer of rain, because the shut conditions of prayer of rain, because they have shined again thee, if they pray toward this place and others, and a number of prayers of the same of the prayer of the carry and others, and a number of prayers of feered for rain. There was no rain that announced another rain service for the next a

CHURCH OF TO-DAY IN NEED OF "A HEAVENLY VISION."

The Reverend Bruce Brown of Denver Calls Attention to the Fruits of Visions.

The Reverend Bruce Brown, pastor of Central Christian Church of Denver, preached the evening sermon at First Christian Church yesterday. He said in part:
"Paul gave as the explanation of his transformed life that he was not disobedient to a heavenly vision. This vision changed his life from that of a persecutor to that of a friend and defender of Christianity. It enlarged his life. The sphere of his influence became world wide. His sympathies were made to embrace all mankind and he came to know God as the father of love and mercy. pathies were made to embrace all mankind and he came to know God as the father of love and mercy.

"All great bible characters have been inspired by heavenly visions. Abraham and Peter and John endured as seeing the invisible. All the great characters of history have seen visions and dreamed dreams. Constantine and Napoleon and Bunyan and Luther and Columbus and Livingstone and Luther and Columbus and Livingstone and the Pilgrim Fathers saw unbuilt cities and unborn nations and unconquered peoples.

"The ideal must ever precede the real. Every building in this city existed at one time only in some man's dream, and the great railroads were once mere thoughts. Every organization for the betterment of humanity, every church and hospital, every home and heart shrine were born in the liand of heavenly visions. Spiritual impressions are the inspiration for every noble action and selfess life.

"The great need of the church to-day is a heavenly vision. Too long has it been concerned with food and raiment, it now needs to seek first the kingdom of God and his righteousness."

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SHOULD SUPPLICATE THE LORD. Believes Rain Would Follow Pray-

erful Pleadings. J. S. Smith of Palmyra, in a letter to The Republic advises prayer as a relief for drought-stricken Missuri. His letter follows:

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